was that the ordination of the Episcopalian minister was invalid, and because he asked "a courtesy which he would not reciprocate." The last reason is undoubtedly weak. There is a great deal of exclusiveness mixed up with modern sectarianism and good manners and christian courtesy go begging. We should not forget the Savior's admonition to his disciples. Mark 9:38 etc.

Some ministers become very much discouraged because they are slandered and misrepresented. This is what every advocate of truth should expect. The true and fearless followers of Christ will not get through this life without being assailed. The great effort of our life should be to conduct ourselves that these slanders do not turn out to be truth. They hurt most when they are true. The pagans and Jews delighted to do this kind of work against the early christians, and not one champion of christianity has escaped the attack of the slanderer from the time of Christ until the present. In a sermon in Dublin John Wesley once said:

"All crimes of which a human being is capable have been laid to my charge except *drunkenness.*"

Instantly up rose a woman and shrieked:

"You old villain, you! Didn't you pledge your bands to our minister's wife for a noggin of whiskey."

Mr. Wesley calmly observed:

"Thank God! my cup is now full. Good woman speak to me at the close of the service," and proceeded with the sermon. At the close she was found to be a poor hysterical creature. Wesley said:

"Good woman, how could you say such a thing?" and, seeing that she was poorly clad, handed her a guinea and passed on.

Correspondence.

From the Field.

In my last I was at home, and gave a correspondence from New Enterprise church, which I intended to continue in the future. Since then I have made a trip to Washington county, Pennsylvania, and returned via. Fayette and Westmoreland counties. While my trip was not as successful, financially, as the former one, it was attended with more curiosities and adventures. I filled an appointment in the "frame" church, in Ten Mile congregation, without anything strange to occur; but when I went to the vicinity of the "brick," I was solicited to hold three services, Saturday night, Sunday morning and evening. These services were attended with some difficulties The first evening the house was locked and the key refused, and I was forced to make my stand on the doorsteps, from which I tried to make a few remarks suitable to the occasion. But I found it was not so interesting to talk to a congregation when I could not see them in face, neither they me. This was the second time that the Brethren were locked out, and the cry was among the more liberal that "they would not do it again, as they were sick of it;" but their predictions proved to be as unreliable as Vennor's, though made perhaps in better faith.

On Sunday morning, by some means the door was open and we held two pleasant services with good attention and interest. I believe "Ten Mile" would be a good place for the Brethren to work just now. What they lack is a regular minister and prayer meeting and Sunday schools, and active work by those who oppose such unchristian conduct. The German Baptist Elder there resorts to some very strange things to hold them professedly conservative. There being some there who have been baptized by the Brethren, he tells them that he is not opposed to receiving such without rebaptism. How he can harmonize that with his speech, in full report, 1883, I cannot see. Strange things happen indeed, do they not?

I stopped Sunday afternoon and night with friend Daniel Eller, who is upwards of seventy years old, and out of the church, just because of such inconsistencies. He says it makes more infidels than Ingersoll, Payne, and Voltaire, all combined. In speaking of conservatism as exhibited in their midst, upon the locking of the door on this occasion, he says: "It looks to me like a dry bone without meat or marrow." Oh, when will this uncharitable conduct cease! May God hasten the day.

Brother Jonathan Moore, Bissel, Washington county, Penna., will give encouragement and secure a place to hold services for any minister of the Brethren who will inform him of his coming. To him and Daniel Eller I am indebted for conveyance to the Brethren, &c. Will hunt up the scattered friends of A. C., in Somerset county who have not yet been visited. R. Z. REPLOGLE.

May 9th, 1883,

More Items From Armstrong County, Pa.

DEAR EVANGELIST; Having seen in No. 13 "Items from Armstrong county, Pa.," from the pen of Brother P. J. Brown, in which an allusion was made to Plum creek congregation, and by the allusions and the inference, it is quite evident to the mind of the writer that wrong impressions have been made on the minds of some of the readers of your columns, and those who are not subscribers have been shown said items with wrong interpretation thereon, which is calculated to do injustice to persons concerned either individually or collectively, hence I arise to explain, that things may be understood in their proper light.

I thus arise from a sense of duty and justice to all parties concerned; also in behalf of Plum creek congregation, and to disabuse the minds of those who may be operated upon.

I would say that in some respects the items are true but not fully understood in all particulars. The inference drawn by Brother Brown is altogether wrong.

For some time past the Brethren thought that something ought to be done toward helping those who labor in word and doctrine, and the secular affairs of laborers were of such a nature, that they could not devote to this work the time that it requires. The members appreciating the situation desired to render some assistance, and thinking that they could not justify two, decided to remunerate one, and for our part we were satisfied to let the church decide as it would. Hence the church convened in a regular appointed quarterly council, presided over by the Elder, and by the voice of the church taken, decided that one should devote more of his time to the work, and receive some remuneration for the same, without any stated or specified salary; which we think is considered right and scriptural by all, except those who are predjudiced in their minds against it. These are the main facts as they stand.

With regard to the inference: "This seems to say to the Elder, 'We can spare you; you can go about and see how much discord you and your co-laborers can sow." The inference is a wrong one, as far as I know, and I think I ought to know. It is not intended by the congregation to divert the Elder of his Eldership. He sustains the same relationship to the congregation now as heretofore, as far as Eldership is concerned.

Since the church does not seem to say to him "you and your co-laborers can go about and see how much discord you can sow." The church wants no discord sown. It wants to collect and unite heart to heart, and mind to mind, and effort to effort. In the salvation of souls it wants to save and not to destroy, and ought to be a co-laborer and sow part. We have no desire to sow discord, even if the church should say so. It is not according to the commission of our master whom we serve.

We ought to be very careful in drawing conclusions and inferences. We are so apt to draw wrong rather than right ones. More especially when they are sent broad cast in our land through the public press. Many are eager to grasp them and make capital of them, at the expense of others. If we want to be followers of Christ, and to have his word as our rule of faith and practice, we ought to be very careful in those matters, or we may violate some of its precepts and thus be amenable unto the law.

R. T. POLLARD.

Elderton, Pa.

Sunday School Reorganization.

The first Sunday in May has been for a number of years the reorganization day of our Sunday school, at Price's meeting House, Coventry Pa. Therefore last Sunday, May 4, being reorganization day. An election for officers for the ensuing year was held with the following result: Superintendent, John Harley; Assistant Brother, John Ellis; Secretary, O. Wells; Treasurer, D. H. Kulp; Librarians, Wm. Turner and Ella John; Chorister, J. S. Frederick.

Our school now is an "all the year school," and during the past year has been a very interesting and well conducted school. And we feel confident that good has been done. Our school is not large; the average attendance of scholars having been only about sixty being in the country, and surrounded by schools of other denominations. We intend pushing it on, and hope to have a better school this coming year than we have ever had before. Wishing the Evangelist success, and you and your family many temporal and spiritual blessings. I am yours in Christ,

O. WELLS.

Kenneworth, Pa.

The readers of the EVANGELIST should read again that poetry heading the EVANGELIST No. 18. Read it through a microscope, and pray God that in its microscopic enlargement it may be indellibly imprinted upon your memory and conscience, embellished by the attributer of a merciful and loving God. So be it. H. B.

A Duty too Much Neglected.

What earnest efforts were made throughout the whole christian world during the past winter to win souls to Christ? How many ministers and how many lay members strove to do something for our great cause? And many were the kind words spoken and invitations given, and quite large is the number of those who started upon a new life, that life which fits us for eternal companionship, not only with all the good and pure of earth, but also with the Father and his Son, our Elder Brother.

But all would not heed nor hear the call. Many were not ready to throw off the "old man" and take Jesus as their companion and friend. Therefore since this is true, is it not our duty to as earnestly work as ever before? But now, as earth is going through its great change from death to life, and as every one is so actively engaged in preparing the soil and sowing the seed, or at whatever else their occupation may be, in order to prepare for a wintry day or to enlarge the number of acres, we fear that not as much attention is given to the preparation and seeding of that great field —the souls of men—as there should be.

It may be that the ministers talk as feelingly as ever before, but do they speak personally to those who are yet out side the fold? But not the minister alone, but every christian has a duty to perform. Brother, sister, is there not some one, some friend to whom you have never spoken of the joy, the peace, the wonderful riches in your possession? You should put it off no longer. That very person may attend church from Sabbath to Sabbath without his being awakened to the sense of his great need, his great privilege, while your simple statement of your hopes and joys might cause him to reflect, and be the means of his salvation.

O, what a wondrous amount of good could be done, should each member speak to but one person. And is not now, earth's seed time, of all times the most fitting to sow the seeds of Christianity. O then, ye who love the appearing of Jesus, speak for him; be strong, courageous, and let nothing hinder nor discourage you in the work.

J. G. SPEICHER.

Hudson, Iowa.

FROM THE FIELD.

Trans-Missouri Flashes.

Weather quite wet. Season backward.

No special hostilities along the line here. Our German Baptist brethren are in a strait betwixt two. The re-baptism obligation is a damper on them. To receive it would acknowledge the Brethren, Old Order, and River Brethren, as "legally authorized administrators." Yea, even as Christians.

Necessity often makes men virtuous.

Our meetings at Everest, Kansas, are growing in interest. The Brethren church will be organized there on the last instant, "if we live and the Lord will."

Transcient indeed are all earthly hopes. To day we live in activity; but where will we be to-morrow? Echo answer's: Where?

Elder Addison Harper is expected at our feast on June 7th.

The writer *may* remove to Norton county, Kansas, next fall.

"Men must have faith, repent, and be baptized, to get into Christ. This doctrine was not originated by the Dunkards. Had it been, I would be ashamed to preach it," is what a leading German Baptist elder lately said in an able sermon in this little burg. Wonder who originated the "legally authorized administrators," &c., &c.

Every christian should labor for unity.

The spirit of schism is from the devil.

Not flattery but a greater degree of Christian love is what we need. The genuine article is often regarded as rough and uncouth.

Pride is of the devil.

True humility is unselfish.

God-like love is self-sacrificing. Proof: John 3:16.

Christian progression means to be better to morrow than we were to-day.

W. J. H. BAUMAN.

The Church at Burlington, Ind.

We are moving along quietly here, have our social meetings every two weeks and the members are generally doing quite well. Preaching every second Sunday in each month. Wish you could stop over and give us a few good sermons.

B. L. GORDON.

That noble Church of England scholar, Dean Alford, when he was about to die, said to his friends who stood around, "Put these words on my tombstone: '*Deversorium viatoris Hierosolymam profficiscentis*'—'The inn of a traveler on his way to Jerusalem.'"

Anouncements.

Saturday, May the third, the brethren and sisters of the church at Bear Creek, met in council. A good representation of the members present. It was decided to hold a communion meeting on Saturday, May the 31st, commencing at 2 o'clock p. m., when all are invited to come. The church at Bear creek is in a prospering condition, for which we feel to thank God. M. C. Kimmel.

Liberty, O.

The Brethren of the church at Martinsburg, Penna., will hold their communion services, Saturday evening, June 7th, at the "Snider" church, 2½ miles west of Martinsburg, and 3 miles south of Roaring Springs, commencing at 4½ p. m. The usual invitation extended to our brethren and sisters. Brother Hildebrand is expected to be with us.

WILL L. SPANGLE.

The Brethren of Silver Creek, Williams county, O., expect to hold a communion on May the 31st, at the Mt. Pleasant meeting house, six miles west of Pioneer. Those coming by rail will be conveyed to Mont pelier on the 30th, and they will be conveyed to place of meeting.

A. R. BROWN.

The communion meeting of the Brethren church, of Berlin, Somerset county, Pa., has been appointed for the first day of June next. Services at 10 a. m., and communion in the evening, at the Brethren's meeting house in the town of Berlin. A cordial invitation to all brethren and sisters.

JACOB MUSSER.

Communion.

The Brethren at West Independence, Ohio, have decided to hold a Communion meeting in the village of West Independence, on Saturday, May 31st, at 6:30 p. m.

ISAAC KILHEFNER.

What They Say.

One reclaimed, Sunday, 4th instant. Will have prayer meeting all week, beginning tonight, 12th. Brother Bashor will be here on 17th, for two weeks' meeting. Then close with love feast, Sunday evening, June 1st. Pray for us, that the Lord may abundantly bless us. Elder David Hildebrand (conservative) buries his wife—Hannah—to-day.

D. F. RAMSEY.

Conemaugh, May 12th,

I have been here one week laboring in the Master's cause. The people say we have the largest congregations and the best order ever known here. Nine have come out on the Lord's side, and the indications are that there are as many more very near the kingdom.

J. H. SWIHART.

Rock Falls, Wis., May 9.

Ho! For California.

And now we are on our way. We left Washington, C. H., yesterday, May 6th, and expect to get to Kansas City this evening about 9:30. Our address will be Lathrop, San Joaquin county, Cal., where I hope to hear from former correspondents and from new ones; and when they flurry of moving is over I will try to do more for the EVANGELIST. We ask an interest in the prayers of all. Fraternally,

J. W. BEER.

Married.

SAMPLE—LOOKABAUGH: In Canaan Township, Wayne county, Ohio, May 6th 1884, by Elder E. L. Yoder, Miss Alla R. Lookabaugh and Mr. John Sample.

SARVER—FOUST: By Elder S. W. Wilt, at his residence in Berlin, Pa., May 4th, 1884. Mr. David F. Sarver and Miss Maggie A. Foust, both of Somerset county, Pa.

Died.

KEYTON: Near Good's Mill's, Rockingham county, Virginia, April 29th, 1884, MRS. MARY KEYTON; aged 36 years, 10 months and 24 days.

Sister Keyton was baptized only a few weeks previous to her death, at her home, being unable to attend church. A few days after her baptism the Brethren met at her request and held a communion service with her, which gave her much comfort and joy. She leaves a husband and children to mourn her loss. Her last words to brother Keyton before death were: "Tell brother Bashor that I am ready to go and go willingly."

Though people were in the midst of corn-planting, several hundred assembled at Mill Creek German Baptist church to hear the funeral discourse, which was preached from Job 14:14, 15. Thus one by one they are passing away.

HOLDERMAN: At his residence, four miles from Dayton, on May 6th, 1884, John C. Holderman, aged 64 years, 4 months and 20 days.

The deceased was an old citizen of this neighborhood, and the funeral was very largely attended. Services conducted by the Brethren, at the Miami Chapel, near Dayton.

STAUFFER: At her residence, near the Soldier's Home, Dayton, on May 6th. 1884, sister Virginia Stauffer, aged 34 years, 10 months and 6 days. Funeral services at the Bear Creek Brethren Church.

In both of the above funerals, the churches were literally crowded, which spoke very highly for their standing in the neighborhood, and the respect in which they were held.

EDWARD MASON.